# The Missionary Herald

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A HAPPY NEW YEAR! As one looks out upon the world at this change of the calendar, it seems almost mockery to utter the familiar New Year salutation. With twenty millions of Chinese on the edge of starving to death; with the remnant of Armenians, left in Turkey from the ravage of war years, facing extermination unless help comes, and no deliverance in sight; with orphaned children by the thousands in Europe dependent for life upon the proceeds of charity's appeal; with Russia still wallowing in disorder and misery; and Ireland fighting mad; and India smoldering in suppressed discontent; and China unable to end her civil strife; with Greece disrupted by contending factions and the Balkan muddle still simmering; with political animosities endangering the good will between Allied states; and with industrial and social antagonisms provoking trouble in practically every country of Europe, as also in the United States and in Africa and the Far East—it is a sad world to contemplate and a wretched world to cheer. How shall we call to other nations, many of whom are now looking askance at us, A Happy New Year; and how shall we face the multitudes of disillusioned folk in our own America with this same familiar wish, A Happy New Year?

**1921**

Yet there is a message of cheer, even for so turbulent and disheartened a world. After all, it is to be a year of the Lord, and that makes it a year of hope and of promise. Despite the suffering and the wrongs that are rife, there is much good to be found in this old world, more good than ever before; and there are forces, numerous, powerful, and devoted, that are patiently seeking to make things better. The Christian spirit is spreading; ideals are higher; resentment of injustice and oppression is more common; the conscience of Christendom is more acute. It is a new year of the Lord that is opening. Let us remember how the Lord himself viewed it, when the world's outlook was far darker than now:—

"The spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives
And recovering of sight to the blind;
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

Wherefore soberly, but with elation of heart, we say to all the children of God everywhere, A Happy New Year!

**A New Year Summons**

A LETTER from one of our missionary women in Turkey—and there are no nobler or more heroic women anywhere—contains the following paragraph:—

"I don't know whether it will seem strange to you, or whether you feel it, but I have heard a number of people, American Relief workers that were in France, army officers of different nations, etc., regret that the war is over. I haven't heard the native people here regret it, because for them it isn't over, poor souls! The others regretted because then they had a tremendous big thing to live for, and they knew just what it was. Theoretically, a Christian has something big to live for and knows what it is. Peace isn't a negative. It is not simply the absence of war that passes understanding, that the world can neither give nor take away. It will take more

to win the peace than it took to win the war; we must give ourselves to it with that same utter fusing of the personality for which we have no other word than *passion.* Yet once again we shall lose our lives and find them."

Here is a message that is good for us to heed at the outset of this fresh, new year, and from one who has a right to speak. Let us go forward realizing that we have "a tremendous big thing to live for."

**Two Overwhelming Distresses**

CONCERNING the situation of the Armenians in disorganized Turkey, and that of the Chinese in the famine-swept areas of China, pages of distress might be written. But it would be only repeating and enlarging upon what has been already said. Both situations are terrible beyond words; happily, both are kept in mind and pressed upon the heart by the appeals of the Near East Relief and the China Famine Fund. These appeals are not over stressed.

Our China missionaries write that 100,000,000 people are in the region affected by the famine, which is due not, as in previous times, to floods, but to drought. No rain for fourteen months; the country scoured clean; every weed and twig devoured; 20,000,000 people doomed, unless relief be prompt and abundant. We rejoice over the large and vigorous way in which the aid of this country is being turned to China's help. We commend the appeal for funds to all our readers. Our own missionaries in North China are busy at relief work; when desired, we are forwarding gifts directly to them, for their wise use. The important points are to act at once and to act generously. The life of multitudes is at stake.

The Armenians are slipping into greater danger and distress. If the Armenian republic in the Caucasus has indeed become soviet, as reported, it will block recognition of that state by the Powers, and may prevent any aid from the United States. It is to be recognized that the pressure upon Armenia from the other republics that are her neighbors and from Russia puts her in a very hard case; where her very continuance and the life of her people are threatened. And as for the Armenians left in Turkey, their lot seems almost hopeless; disarmed, driven out from the centers of refuge, they are likely to become the prey of infuriated Turks, or the objects of a settled campaign of extermination by Mustapha Kemal Pasha, as he seeks to maintain Turkey's control of her empire. It is wonderful how the Near East Relief and our missionaries have kept life and hope from dying out in Turkey. They are still struggling at the problem. But the situation is very dark. We can only hold on, watch, and pray.

**The Rise of Agricultural Missions**

IT is not a new idea to send out agricultural missionaries. The American Board included a farmer in its early reënforcements of the mission to the Cherokees in Tennessee, begun in 1817; a farmer also was in the party of twenty-one who sailed around the Horn in 1819, to open the Sandwich Island Mission. But as a department of foreign missionary effort, like medical missions or educational missions, or at least as a division of industrial missions, the time has come to recognize the important contribution to be made by agriculturally trained missionaries in the planting of Christianity in some of the great non-Christian lands; notably in Africa, India, China, and Turkey. The American Board has now three trained agriculturists in its service, Charles H. Riggs, of Shaowu, China, and John P. Dysart and Emory D. Alvord, of Mt. Silinda, Africa.

It may not be known to many of our readers that there has been recently formed in this country an International Association of Agricultural Missions, which is now fully organ-

ized and at work, with a quarterly organ, *World Agriculture*, and a program of uniting agricultural colleges and their leaders with mission boards, home and foreign, in the effort to serve the upbuilding of community life in this land and on the foreign mission field. Dr. W. H. Wilson, of the Presbyterian Board of Home Missions, is president, and Prof. Sam Higginbottom, of India, is secretary.

Under the auspices of this Association, there was held in New York, December 7, a Conference on Agricultural and Industrial Missions, which proved to be of exceptional value. There was a large attendance of college heads, mission board secretaries, agricultural and industrial missionaries, and other experts on the questions to be considered.

It was at once apparent how genuine and eager is the interest of the men in the agricultural schools and colleges as to the share they can take in developing missionary service. The presence of Sam Higginbottom, of Allahabad, India, and of others from the foreign fields, brought practical testimony as to openings and needs. Definite steps were taken to secure closer contact between these schools and the fields; also for the adaptation in courses of study and training that may better prepare agricultural students for mission work.

**Go Ye and Make Disciples**

THE fear is being expressed in some quarters that emphasis on social Christianity is minimizing the personal message of the gospel; that the missionary aim is being diverted, and the missionary spirit weakened. We do not share this fear. It is soon found, if it is not recognized at first, by any worker in the field of social or applied Christianity that a social order which is effectively Christian must have supporting it men and women with a genuine religious experience. It is impossible to build a Christian civilization apart from bringing men to the knowledge and love of God through Jesus Christ.

As a matter of fact, the mission fields of the American Board were never more alive with the evangelistic spirit than now. From several of these fields, such as Paotingfu and Shaowu, in China; the Kallars, of Tirumangalam district, or the agricultural classes in Vadala district, in India; from the Ovimbundu villages in West Africa, or the Visayans and the Moros in the Philippines, and even from the war-weary and discouraged citizens of Constantinople, come reports of openings for increased evangelism and of plans or desires to meet this pressing need. In both India and China, earnest and systematic cultivation of the outreaching or evangelistic spirit has been the program of church development for some years past.

Moreover, it is the common experience of our missionaries that the message which attracts and grips is the story of Jesus Christ; his words, acts, example; his life, his sacrificial death, and risen Lordship. It is his revelation of God as our Heavenly Father, his parable of the prodigal son, his portrayal of the Kingdom and the way into it, and his summons to repent and to follow him in sacrifice and in service; it is this new and converting revelation of God in Christ that transforms life and character in the East as in the West, and lays the foundation in redeemed men and women for the building of a new society. Nobody who has had the experience of foreign missionary work doubts that or has any other dependence.

But the evangelistic approach to peoples that know nothing of Christianity must be simple, untechnical, untheological. It must put first things first. Jesus did not ask the Twelve at once, "Who say ye that I am?" That was toward the end of his ministry with them. At the beginning he said only, "Come and see"; and then, "Follow me." The missionary com-

mission is to make disciples, learners, followers; to set men's feet in the way; not to confront them with a metaphysical discussion as to the Trinity, or a theory of the Atonement, or with the mystery of the Virgin Birth. The Christian Movement in the Orient will find its own way to solve and interpret these problems. The business of the missionary is to awaken a genuine Christian experience in men and women, which shall find expression in a society developed, so far as is possible, by the application of Christian ideals.

A recent editorial on "Personal Religion and Its Social Results," in the *Chinese Recorder* for November, closes with these true words: "There is no fundamental issue. As far as the missionaries are concerned, the danger that 'service' will supplant faith has been unduly magnified. The superficial question as to how far 'service' shall go is one of methods, not of principles."

**An Unwarranted Inference**

IT is sobering and somewhat disappointing to see how Orientals often misinterpret Western compliments and courtesies; accounting as approval what is only acceptance of an act, or assuming that with recognition of an outward event goes indorsement of all the subtle meanings that have grown into it. Fresh illustration of this unfortunate result appears in a contributed article in the *Japan Advertiser* of October 31. The author is commenting on the celebration of the emperor's birthday, and the following three days' festivities over the completion and dedication of the Meiji shrine, in commemoration of their Majesties the Emperor Meiji and the Empress Shoken.

"It is remarkable," he goes on to say, "that these commemorations should have come in the wake of the World's Sunday School Convention at Tokyo, in which representatives of more than thirty nationalities rendered homage to our imperial family, and expressed the idea that our attachment and devotion to it in moral and national sentiments were in perfect keeping with the Christian attachment and devotion to the Creator and Saviour of mankind in spiritual and interracial ways. There was a time—there may yet be some people who think so in this country and abroad—when a religion was considered to be inseparable from a particular form of government, when the ancestor-reverence common to most Asiatic nationalities was taken as inconsistent with progress, freedom, and brotherhood. Thinkers and preachers now admit that religion, in one form or another, is nothing but 'rebinding' ourselves to the ruler of the spiritual world."

This writer being witness, how completely the Japanese misunderstood the courtesies addressed to the emperor by the World's Sunday School Convention! It will astonish the promoters of that convention, we feel sure, to learn that they are supposed to have indorsed emperor-worship.

**The Strain of ust Holding On**

DOUBTLESS Rev. R. W. McClure, a recent addition to the missionary staff at Shaowu, China, did not intend his letter to be read by others than the Board Secretary with whom he was corresponding. But it reflects so frankly and explicitly the situation in which our missionaries are placed, with immensely enlarged opportunity and no provision for increase of work or workers, and with continued instructions from the home base to hold on and not attempt anything new or larger, that we venture to quote the last page of his letter:—

"These are trying days for us at Shaowu: an opportunity for expansion such as the older members of the mission never saw before; calls coming in from every direction; food prices constantly rising and no money to give our workers a living wage. I

am ashamed to see some of our men come in my direction. We have been putting them off so long that they must doubt our sincerity by this time. Instead of talking of any advance for next year, Mr. Kellogg and I have been going over our budget to see what we can cut out, so as to have enough for our workers to live on.

"My heart is sore all the time at the stingy way in which we have to do things. Instead of being able to have all our time free for real work, we have to do errands in order to have enough of our appropriation left to pull the ends together. We can't do a full year's work in the boys' school because we don't have enough money to carry us through. If some one says, 'Let the boys pay more board money' tell them that this morning at chapel the boys unanimously voted to go without pork, their only meat, for two months, in order to save *six dimes* a day for famine relief in North China. This without the least suggestion from any foreigner.

"Even Mr. Kellogg, the most optimistic member of the mission, is talking of retrenchment and of turning some of our work over to the Methodists, if we do not soon get some more money. He came to me this morning with the proposal that we close the training class for a year, in order to save $100, the sum which we put into it from our appropriation. I am not blaming any one, but is there not some way to dig up some extra money to get us over next year?"

It is no more possible to hold a growing work just where it is than to keep a growing boy in the same-sized suit year after year. There are signs of a mass movement in Shaowu, if it can be welcomed. If it is not to be cared for, we must back off from it. We cannot continue sowing seed if we are not prepared to cultivate and to reap the harvest. No wonder the missionaries are at their wit's end, and that their hearts are breaking.

**Promoting the International Mind**

ARE we Nationalists or Internationalists; one, or the other, or both? Is America sufficient to herself, jealous of her sovereign rights, and afraid that any alliance will be entangling? Or is she to find her greatness in the outreach of her life; in drawing close to the rest of the world, rather than in drawing away from it; in joining hands to help, rather than in remaining aloof to criticize and to scorn?

While these questions are pressing for decision in the political field, there has been freshly revealed the marvelous uniting force which there is in the modern missionary enterprise, and the way in which it leads to a true and stable internationalism. The call now comes to America, in accord with the history of her development, to rouse her Christian hosts to a world vision, and to realign them with those of England and of Europe in support of a world task, that of "discipling all nations."

The *Envelope Series* for January contains an article by Secretary W. E. Strong, entitled "Internationalism and Foreign Missions," which sketches the rise and development of the international mind in the United States, and relates it to the present situation of world missions and to the project of a new international missionary organization which issued from the representative missionary conference held at Geneva, last June. If the hundred or more mission boards involved shall so agree, the first and formative meeting of this organization will be held in the United States in the autumn of 1921. It will be a landmark, not only in missionary history, but, we fully believe, in international relations as well; out of it should grow a comradeship that will make for the cementing of the nations and the peace and welfare of the world.

This timely number of the *Envelope Series* is commended to the attention of all our readers.

**Is a Two-Cent League Needed?**

WHILE we stand awe-struck at the daring of the Congregational World Movement in proposing that our churches should raise $5,000,000 for their benevolences this year, let us do a bit of figuring. The Year-Book for 1919 reports 808,266 members on our church rolls. If each one of those members should give two cents a day, it would amount to $5,900,000 in a year. In order to gird ourselves for this herculean task, why not organize another league? Let its name be The League of Unstinted Sacrifice; its motto, "A Postage Stamp a Day"; its emblem, a design showing a widow laying a two-cent stamp on the contribution plate, and underneath the words, "All that she had."

And after the habit of those churches that make Sunday a festival day, when all rules for fasting and self-denial are in abeyance, let it be understood that the postage stamp need not be sacrificed on Sunday, inasmuch as with one day a week left out, the total gift of Congregational church members upon this basis would be $5,059,000.

As for those who are attendants and supporters of Congregational churches, while not members, it could not be expected, of course, that they would be willing to give in any such abandoned way, so that nothing should be counted upon from that source. The Every Member Canvass does, indeed, commonly include all the people of a parish, without limitation to the church membership; but since we do not know how many people there are in all the Congregational parishes, and since this standard of giving, which will cut to the quick, is doubtless far beyond what any but the most devoted souls would adventure, it is best not to dream of any help from just ordinary humanity.

For the stringency of the times and the cost of living leave little even for the most sacrificial spirits to forego. Gasoline for the automobile costs so much; candy is so expensive; the movies eat up so many dimes; the necessaries of life require all that most people can scrape together. Only those who are prepared to take a desperate step can join the League of Unstinted Sacrifice, and offer a postage stamp a day. Yet if all our church members could be relied on to do that, there would come into the treasury of the Congregational World Movement, for all our national societies and the colleges associated in the undertaking, more than the $5,000,000 asked.

After all, do we want another League, or any such stereotyped and uniform measure of giving? Do we want to caricature sacrifice by proposing so meager a generosity in its name? Away with the idea! Let us all just heartily resolve that we will make a true sacrifice, each according to his ability, and give what we can toward the goal of $5,000,000. If we do that, beyond doubt the full amount will be raised. If all our churches and all their people would enter into this undertaking in anything approaching a spirit of sacrifice, it would be nearer $10,000,000 than $5,000,000 that would be forthcoming.

Let us take hold all together to do the best we can. That's all that's needed.

# THE REASON WHY

"WHY is the American Board still in straits?" "Didn't the churches respond to the call of the campaign of last May and provide for the emergency?" "What has become of all that increased income?" "Isn't the emergency call being continued after the event?" "And is there any reason why the American Board should still be in trouble to maintain its work unless it has been unwarrantably expending?"

These are questions such as are being asked by some of the churches and individuals who contributed loyally to the Emergency Campaign Fund and who are troubled to learn that the pressure has not yet been relieved. They deserve a frank and explicit answer; here it is: —

In November, 1919, when appropriations were being made to the missions for 1920, it became clear that because of higher costs of everything in mission lands and in this country, salaries of missionaries, furlough allowances, grants for travel charges, for work on the fields, for buildings and repairs—in short, for almost every item of expense—increased funds must be provided to prevent excessive hardship or injury. Moreover, disadvantageous rates of exchange in China, India, and Japan had so lowered the value of the dollar as would require approximately $150,000 extra to meet the shrinkage for the American Board alone.

Facing the situation and anticipating the results of the effort to be made through the Congregational World Movement Emergency Campaign the next April, the Prudential Committee took the bold step of increasing the appropriations over those of the year before by $305,000. This was an emergency measure.

The Emergency Campaign sought to raise $3,000,000. The American Board's share of the amount, if it was fully raised, was to be $643,000. The campaign did secure during its prosecution pledges to the amount of $1,700,000; with promises from a good many churches unable to join in the undertaking at the time that they would do something later.

Payments on the pledges made in the Emergency Campaign have ever since been slowly coming in to the Congregational World Movement. It was understood that they could be made at any time within a year. The American Board received $47,778.65 from this source before the close of its fiscal year, August 31, 1920. A welcome increase in direct gifts from the churches by the better working of the Apportionment Plan helped out, so that the American Board was able to close its fiscal year with a deficit of but $242,000 despite the fact that its appropriations had been increased $305,000. And there was the expectation that as the pledges made in the Emergency Campaign were met, the deficit would be wiped out with something to spare.

Meanwhile the emergency features of the missionary situation continue. Costs are still high; there has been no substantial reduction yet at home or abroad. In some lands, notably Turkey and Japan, the condition is worse than last year. Exchange has improved; is back to normal in India and is getting back in China. But the improvement in that item is offset by the necessity of large increases on salary account in Turkey and Japan. And some expenditures, postponed year after year during war times, simply have to be met now to prevent serious injury or loss. The Prudential Committee in November, facing the task of making appropriations for the fields for 1921, could not find a way to reduce the amount below that of last year. Instead it was compelled to increase the amount by $65,000. All estimates and requests from the field were scrutinized with utmost care and with rigid determination to keep down expenses to the utmost. One fact will illustrate. The estimates from the missions for maintenance of work, aside from salaries, presented in detail and as the sober judgment of pressing needs, amounted to $1,411,650; the appropriations made by the Prudential Committee to meet the same amounted to $297,000. Every mission field is thus inadequately provided with funds to meet its clamant needs.

The Congregational World Movement is now engaged in pressing the effort to raise $5,000,000 for the current year. This is no more than was the aim of last year; the $3,000,000 sought in its campaign added to the $2,000,000 of the established apportionment plan. It is too early yet to determine what will be the result; whether the balance due on last year's pledges will all be forthcoming; or whether it will be swallowed up in the pledges for the present campaign; or whether it will deter some churches and individuals from another effort. The Prudential Committee, having been compelled to go forward and make the appropriations for 1921, cannot but view with some apprehension the situation, which is at least complicated and unprecedented, and upon whose working out everything depends.

The Committee has full confidence in the loyalty and generosity of the churches; in their purpose to stand back of their foreign mission work and to provide for its real and urgent needs. If the case is clearly understood, it believes that the churches will rally to its relief. It wishes there were opportunity to lay before every Congregational church in full all the facts in the case and the mass of explanations and appeals that come from the workers on the field.

As that cannot be, it must ask the churches to take on trust its assurance that utmost effort is being made to observe economy and caution; that nothing is being allowed in the way of expansion or enlargement in these difficult times; that the governing purpose is to hold on, to safeguard against loss and discouragement, and to await the response of the churches as to what is their will regarding their foreign missionary work.

For that response the officers, Prudential Committee, and the missions and missionaries of the American Board are waiting; waiting in the spirit of earnest prayer and of good hope.

# TO MAKE REAL FARMERS

By EMORY D. ALVORD, Rhodesia

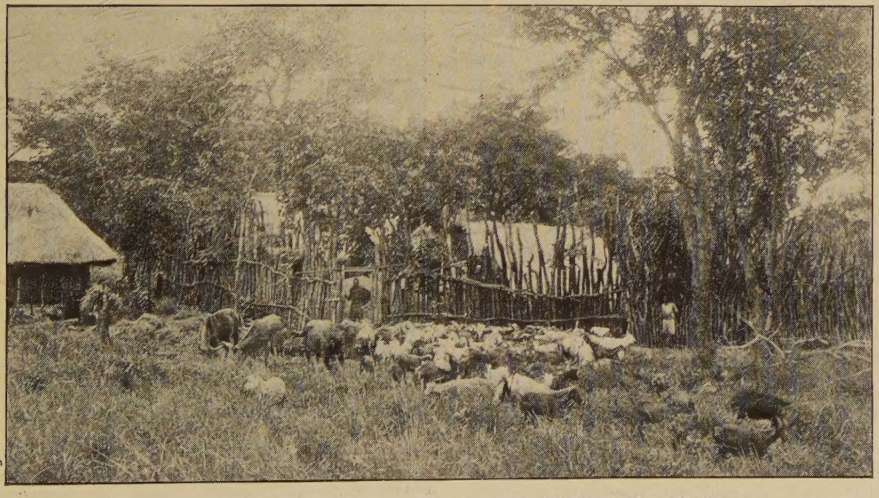
AFTER completing a year of language study at Gogoyo, Mrs. Alvord and I have come up here to Mt. Silinda to become familiar with various phases of mission problems, and to be taken into the mission family as full-fledged members. I feel that my real work in Africa—to teach agriculture to the native people—is just about to begin.

At the recent mission meeting, I was directed to write to the American Board and to our friends in America, telling them of the work now under way and of our plans for the future advancement of these needy Africans.

To begin with, I shall tell you something about the life of the native people, for in order to understand our problems you ought to know about native customs and superstitions. The life of the people is wholly agricultural, if it can be called such. They live almost entirely on "sadza" and "muriwo." Sadza is a thick porridge made from the meal or flour of corn, mungoza, or Kaffir corn. Muriwo is any relish that goes with the sadza, usually the leaves of pumpkins, sweet potatoes, or other plants cooked up in the form of greens. In a country teeming with wild game, they rarely have meat for food, and live primarily on the products of the soil.

Their farming methods are very crude. They know nothing of seed-bed preparation or the principles of moisture conservation, and not very much more about food conservation. As a result, they live on the fat of the land during the rainy season, and sometimes come near starving in the dry season.

The country in Southern Rhodesia is nearly all covered over with an open growth of trees, the ground space beneath being occupied with tall grass. When the native starts his garden, he cuts the trees about three or four feet from the ground and lets the tops lie where they fall; then he burns over the entire plot. Then he digs up the ground with a crude native hoe, and with the soil in a rough, lumpy condition, and with stumps and fallen trees all about, he plants it to corn or Kaffir corn, and trusts to luck or nature to do the rest.



THE MISSION CATTLE, GOATS, AND SHEEP AT GOGOYO

When the rainy season comes, these crops grow very luxuriantly if the ground is fertile. Rather than weed his garden, the native occupies all the ground space with other crops, such

COTTON FIELD

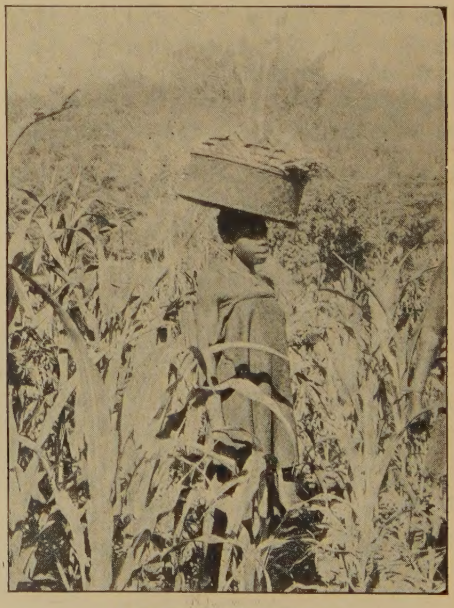
American Board farm at Mt. Silinda

as pumpkins, beans, etc., so there is no room for weeds. I have seen as many as seven different crops occupying the same soil. With this sort of treatment, the soil soon loses its moisture and its fertility, and the native farmer must start new gardens elsewhere. He seldom stays in one location more than four years; therefore he does not build permanent buildings nor plant fruit trees. It is hard to Christianize these men without raising their social standards; it will be difficult to raise their social standards till they learn a more permanent mode of life; and to learn a permanent mode of life they must be taught a permanent agriculture. It is hoped that the agriculturist of the mission may do work among the hundreds of raw heathen around the mission stations that will win their confidence and make it possible to reach them with the gospel.

In the native mind, too, superstition and the worship of the spirits who, he believes, control his life play an important part in his farming methods. For example, in order that his crops grow well, he holds a big beer drink and dance to certain spirits. When he plants his corn, he scatters corn cobs where the path from his house joins the main path, that the spirits in passing may see them and be pleased to make his corn grow well. I have seen many heaps of peanut shells in the paths, placed there to win the good will of the spirits. If anything goes wrong with his crops, it is the spirits who are to blame; if any member of the family dies, it is believed that his death is caused by the spirit that inhabits that special garden, and the gardener tears down his home and moves to another location.

The logical way to reach these people is through the boys and girls in our schools, and the Rhodesian government will be behind us in the enterprise as soon as we get well under way. But we have no adequately equipped educational plant; we need tools, machinery, and housing equipment for them and for our live stock and farm products.

At present, we are giving a course in elementary agriculture to all the



A BASKET OF GREENS

Girl standing in garden of growing grain with basket of pumpkin leaves, which now comprise a large part of food of natives at Gogoyo

students in the Normal Training School. This course covers, in a primary fashion, the fundamental principles of soil management, crop production, and animal husbandry. As soon as these normal students are trained, they can teach the same course in the outstation schools of the mission.

COFFEE TREES AND PINEAPPLE PLANTS

Mt. Silinda, Rhodesia

It is surprising how little the people really know. I find I must have illustrative matter in the classroom, for unless a thing is in concrete form they cannot understand.

For industrial work, besides the preparation of the gardens, I have started the boys to build an equipment shed and a granary. As soon as funds are available, we must build a barn, as at present we have no facilities for storing hay and other food for cattle. Under the present arrangement, the cattle graze all the year round, with no supplementary food; and sometimes, during the dry season, they suffer because of the poor food.

We should have a mowing machine, for at certain times of the year we have an abundance of grass which would make good hay if cut and cured. We should also have a team of mules for operating our farm machinery, which they could do much more expediently and economically than the native-trained oxen.

A stump puller could be purchased for use of the whole mission. Grubbing stumps by native labor is slow and expensive work. Before we can have the necessary pasture here at Mt. Silinda, we must do considerable stumping. The growth of vegetation during the rainy season is almost incredible, and when live stumps are left standing, much injury is done to our pasture.

I mention these things as necessities, but we have done without them in previous years. In so doing, however, we are not carrying out the Christianizing program the mission and the Board had in mind when they secured an agricultural missionary for Rhodesia. We believe you mean to stand behind the missionary and carry out the program.

NATIVE CHIEF, MAKUIAN, AND SOME OF HIS PEOPLE

Who have come to Gogoyo for inoculation against Spanish Influenza. Note fine growth of corn. The people are now almost destitute of food

A NATIVE GARDEN NEAR GOGOYO STATION

A watch hut is just back of the tree to the right

# THE TARSUS SUNDAY SCHOOL

By PAUL F. BOBB

THE Armenian Sunday school which meets in St. Paul's College chapel, in Tarsus, every Sunday morning at nine o'clock is one of the most earnest and active organizations that I have ever seen.

TARSUS, ST. PAUL'S BIRTHPLACE

Imagine a large, bare, stone-walled room, without plaster and decoration and without stained-glass windows. Indeed, the holes for windows are pointed at the top like our church windows, but boards and screen wire take the place of glass. The ceiling is high and unfinished, and reveals the joists and timbers of the second floor, streaked in many places by muddy water that has trickled through from a too stringent scrubbing of the floor above, or from rain that poured in through the bullet-smashed windows of the second story.

At the front, on the right-hand side of the room, is a raised platform, on which the orchestra is playing. Mrs. Nilson, at the little organ, is leading, and the six or eight Armenian lads behind her follow with violin, clarinet, flute, and trombone. Adjoining this platform and in the front center of the chapel is a still higher one, on which is the home-made pulpit. There stands Mr. Nilson, leading the singing and acting as superintendent. A large, ragged hole, made by

MARKET SCENE IN TARSUS

a Turkish shell, in the wall directly behind him serves to let in more light from the beautiful outdoors, and to remind the newcomer of his unusual and unsettled environment.

In front of Mr. Nilson, 200 boys and girls of all sizes and ages are singing, at the top of their voices, "Jesus loves me," in English. Most of them understand very little English, but they know what they are singing about! How they go right through all four verses, each time swelling on the glad refrain, "Yes, Jesus loves me; yes, Jesus loves me!" They sing a couple of songs more in Armenian or Turkish to the good old-fashioned English and American tunes.

The lesson is read in Turkish by one of the college teachers, and then, after a few remarks by Mr. Nilson, all in Turkish, the teachers take their little flocks and, accompanied by a lively refrain from the orchestra, march off to their respective places. Soon all is quiet, except for the low voices of the teachers. Here in the corner near the organ is a group of eight little girls, intently listening to the gospel story as it falls from the lips of a sixteen-year-old Armenian girl. Further back is another class, taught by an older lady. On the other side of the room are two classes of boys, one taught by one of our teachers and the other by one of our older students.

Now climbing the stone steps along the outside of the building to the second floor, one finds there, in each of the small classrooms, eight, ten, or a dozen boys intently discussing with, or listening to, their teachers. In here is one of our most faithful college teachers; in there is a brilliant young college student—both equally earnest and successful.

Now go down stairs and out in the yard. There you will find a large class of bright-faced girls with the wife of one of our teachers. What an ideal place to teach a Sunday school class—out in the free, open air, beneath the spacious canopy of mulberry trees! In a room used by the Young Men's Christian Association, in one of the other buildings, we find a group of studious boys, and still another over in the college study hall. Around this building and up the stone steps to the Nilsons' home—here you will find another class in this scattered Sunday school, which comprises both indoors and outdoors, Mrs. Nilson teaching her dozen little girls in Turkish.

The "literature" of the Sunday school consists of the Bible, a picture card for every child and teacher, and a single copy of Peloubet's "Notes" for all the teachers. Wouldn't we feel handicapped with that equipment in America? Not so out here, with this bunch of enthusiastic Christians!

# MADURA TODAY

By Rev. WILLIAM W. WALLACE

AFTER an absence of nearly three years, I have returned to my work in the Madura Mission. A company of familiar faces greeted me at the railway station—missionaries, Indian pastors, and teachers, with limes and jasmine garlands, and a few Hindu and Mohammedan friends.

Looking back twenty-three years, in my mind, to the time when I first came to Madura, things seem much the same as they were. The city presents the same dusty, crumbling, ill-kept appearance; a city of nearly two hundred thousand inhabitants, that is only a big, overgrown Indian village, that can show scarcely a single civic improvement in twenty-five years, and remains destitute of every modern convenience, even sewerage and plumbing. Bullock bandies and jutkas fill the streets, cows and buffaloes walk

A STREET IN MADURA

into the front doors of the houses, blacksmiths throw the bullocks down in the streets and shoe them as they lie on the ground; carpenters, shoemakers, weavers, ply their trades on the roadsides; the aroma of fresh, roasting *cuddaly* mingles with the stench of dried fish in the bazaars. Little girls carry big pots of water on their heads, or the overgrown babies of the household on their hips. Life everywhere moves in the same ancient grooves, close to Mother Earth, and is content.

But are the people thinking the same thoughts that they did twenty-five years ago? I take up a daily paper from Madras, a copy of *The Hindu*, and I read of very different things in India than could have been found in any Indian paper twenty-five years ago. "Non-Coöperation" is written in big characters all over the paper. Hot-headed irreconcilables, who call themselves Nationalists and who control the Indian National Congress, are endeavoring to swing the whole population into the line of non-coöperation with Government, setting up a boycott of the Legislative Councils, the Law Courts, Education, Trade, and Industry.

This party is no longer under such awe of the government or such restraint of reason as to use moderate language. For twenty-five years the Congress leaders have been seeking coöperation with the government; now, something very different is their program. They speak of "a weak and cowardly government and its ill-gotten gains." They warn the "tyrants" not to presume too much upon "the patience and docility of the people." Speaking of loyalty to the empire, they ask, "Why should we be eternally loyal to an empire which denies us elementary rights, elementary liberties, elementary justice, which treats us as an inferior race in our own country and as helots in others?" They claim that confidence in British good faith has been destroyed, and that India must look to herself for salvation.

Alongside of these political move-

ments, and closely connected with them, is an equally radical opposition to Christianity as a foreign religion, and a revival of Hindu caste feeling and ancient social customs and religious rites. The whole system of Hinduism seems to have risen in arms against Christianity and to be on guard.

And yet I hear reports from various quarters that would lead one to an almost opposite conclusion. The Kallars of Tirumangalam, that outlaw caste of professional criminals, are turning to Christianity in many villages, are seeking education, and are open to Christian influence and teaching in a way never known before. The masses of the people in the villages everywhere seem no less ready to accept Christian teaching. In the leading Hindu paper of Madras, I noticed a very favorable reference to the evangelistic work of Rev. Stanley Jones, of whom it said, "He presents Christ in relation to Indian problems, without any comparison of Christianity with other religions."

The Christian community in Madura is certainly moving forward in self-respect, self-reliance, self-government, and responsibility. It is likewise gaining a larger place of influence in the city and district. Great progress is noticeable in this respect during the past few years. In contrast to the general stagnation in Madura, Christian institutions, everything connected with the Madura Mission, have shown wonderful progress. The college is a splendid institution and has come to a position of great influence. The Pasumalai and Mangalapuram schools are models of equipment and good management. Our hospitals are institutions for any country to be proud of. Miss Swift's extensive organization at Rachanayapuram, for the training of Christian women and a home for helpless women converts, is a real masterpiece.

The equipment we have to work with in Madura is more than ten times greater than it was a few years ago. The missionary force to man and work all this equipment is still quite inadequate. Miss Swift needs an assistant. Dr. Parker needs an assistant. Dr. Van Allen needs help. The evangelistic campaign is without any head since Mr. Cooper had to leave. The South Local Council is without a missionary since Dr. Jeffery broke down. The East Council will soon be vacant, when Mr. Vaughan goes on furlough. The great need here is for *men,* enough men at work and in training for work to make efficient the work in hand and to embrace new opportunities as they come; a surplus rather than a deficiency of men, so that new energy may constantly pour through the old channels. The missionary needs not to be driven to the last extremity, all the time, barely to keep things going; he needs leisure for prayer, study, meditation, preparation, and the quiet, personal intercourse with the people that we are now beginning to set aside certain men for, whereas it should rather be the chief work of every missionary.

HEARING STREET PREACHING, MADURA

# HOME DEPARTMENT

## THE FINANCIAL STATEMENT FOR NOVEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

| | From Churches | From Individuals | From S. S. and Y. P. S. C. E. | From Twentieth Century Fund and Legacies | From Matured Conditional Gifts | Income from General Permanent Fund | Totals |
|---|---|---|---|---|---|---|---|
| 1919 | $24,553.90 | $2,481.18 | $888.47 | $5,823.71 | $3,000.00 | $2,093.50 | $38,840.76 |
| 1920 | 22,786.96 | 2,968.72 | 1,021.40 | 1,217.38 | 1,000.00 | 2,090.36 | 31,084.82 |
| Gain | | | | | | | |
| Loss | $1,766.94 | $487.54 | $132.93 | $4,606.33 | $2,000.00 | $3.14 | $7,755.94 |

FOR THREE MONTHS TO NOVEMBER 30

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1919 | $63,571.19 | $13,949.26 | $1,674.71 | $143,831.23 | $5,000.00 | $6,814.75 | $234,841.14 |
| 1920 | 64,401.61 | 14,409.59 | 1,957.39 | 121,267.20 | 1,400.00 | 7,531.11 | 210,966.90 |
| Gain | $830.42 | $460.33 | $282.68 | | | $716.36 | |
| Loss | | | | $22,564.03 | $3,600.00 | | $23,874.24 |

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR THREE MONTHS TO NOVEMBER 30

| | From Woman's Boards | For Special Objects | Income from Sundry Funds and Miscellaneous | Totals |
|---|---|---|---|---|
| 1919 | $124,690.83 | $47,583.89 | $2,278.90 | $174,553.62 |
| 1920 | 136,450.02 | 47,437.49 | 2,102.69 | 185,990.20 |
| Gain | $11,759.19 | | | $11,436.58 |
| Loss | | $146.40 | $176.21 | |

### THE TREASURY IN NOVEMBER

IT is surprising how many people are interested to follow the receipts of the Board from month to month. The columns of figures would not seem to make exciting reading, yet more than one person has stated that when he opens his *Missionary Herald* he turns first to this financial page. So, also, when friends call at the Board Rooms they frequently begin by asking, "How are you getting on?" and it appears they are thinking not of what is happening in Turkey or China, but of the Treasury Department. Well, we are glad it is so, since this shows a keen sense of partnership in the work. And, after all, there are months when the figures we present are fairly alive with human interest and meaning. We may have important news in this department one month hence, when the giving of the apportionment year is rounded out. We hope to make a record for December.

As for November, it has been a drab month; just ordinary figures, with gains and losses distributed through the columns, and losses winning out in the total. It might have been worse, but it might have been a lot better. We print the statement as a matter of record, rather than as a basis for comment or exhortation. Read for yourself, and hope with us for better days to come.

## THE AWAKENING OF THE CHURCHES

Probably half of our churches have made their canvass in December for the benevolent budget of 1921. As the results become known, we shall be in a position to estimate more accurately the prospects for the year. If the December churches give a good account of themselves, those which defer the canvass until April will have the benefit of their example. The impression we get is of a fine spirit of courage and loyalty throughout the denomination. There are churches, of course, which for local or other reasons do not care to attempt the larger apportionment suggested by the Commission of the National Council. To jump from the $2,000,000 basis to the $5,000,000 basis involves an increase of two and a half times. It would be strange indeed if all were ready to attempt such an advance. We judge the larger city churches are more inclined to hold back than the smaller ones in city and country. Yet we know of churches accepting an apportionment of $45,000 and proceeding to the canvass with every expectation of success. We know of a suburban church whose apportionment was lifted from $7,000 to $17,000, and which raised the full amount on a Sunday afternoon.

The large majority of churches canvass for parish expenses and benevolences at the same time; and where the work is done thoroughly, according to standard form, that appears to be the better way. We hear of several churches which for the first time have set before themselves the ideal of giving away as much as they spend on themselves.

One thing has impressed us as never before. The Every Member Canvass has won its way, and after long hesitation our churches, with few exceptions, have adopted this modern and efficient method as a permanent thing. A recent conference with twenty pastors in a Massachusetts Association revealed the fact that every church represented but one was preparing for a canvass, and that one expected to swing into line just as soon as the new pastor had become established. The general adoption of this method is a great achievement. It gives large promise for the future, not only in the matter of benevolence, but also in the proper maintenance of the parish interests. There has been an immense gain, in recent years, in the business-like management of church affairs.

Another factor of promise is the increasing attention being paid to the subject of stewardship. We shall have some good stories to tell in a few months. We are gathering news of the churches which are pushing stewardship, and we shall welcome any facts, encouraging or otherwise, which our readers can give us. Will you not share your experiences with others?

All things considered, these are good times in the Home Department work. We have a very difficult financial task cut out for the year, but we have good courage because the pastors and churches are behind us as never before. Moreover, we do not forget that the Lord has something to do with this enterprise.

## MISSIONARY RESULTS IN ASIA

(*January C. E. Topic*)

*Scripture lesson:* Isaiah 52: 7–15.

Our own American Board has been at work in Asia for more than one hundred years. A good deal can happen in that time. How would it do, instead of labeling this a missionary meeting, to announce as your topic, "What's in a Century," or something like that?

### CONTRASTED SCENES

Some one might begin with a brief picture of conditions as they were before missions appeared on the scene. Rank savagery, constant warfare between tribes, womanhood degraded, childhood ignored, medical science

unheard of and the sick at the tender mercy of cruel superstition, education —not present—no schools, no hospitals, no civilization, little which we would consider worth while. In the first twenty years in India, more missionaries died than there were converts.

SOME OF THE RESULTS

1. Christian Occupation. In each of the great cities of Asia there are now more Christian schools and similar institutions than one can visit in a day. These institutions, representing many different denominations, work together in a spirit of harmony that our home churches have not matched.

2. Translation of the Bible into about two hundred languages and dialects; in all the leading ones; and much other Christian literature.

3. Education. Asia today has Christian schools and colleges, many of which will compare favorably with our own, like Robert College, of Constantinople, or the Syrian Protestant College at Beirut, or the American College at Madura, India.

4. Medicine. The timely visit of doctor or nurse has opened the way to the hearts of many. Hospitals have been established, native young men and women have been trained as doctors and nurses, medical colleges have been founded, and modern methods of sanitation introduced.

5. Industrial and Agricultural Training. People in lands cursed with poverty and famine are being taught to earn a better living and to prevent famine by better harvests.

6. Self-government. The spirit of Christianity always makes for freedom. The Student Movement in China, the liberal movement in Japan, and many other marks of progress, are results directly or indirectly of Christianity.

The mission churches are also coming to independence. Our Board gives all the power and responsibility possible to the native Christians. All the money appropriated for use in North China is administered by a Council having more native than missionary members. Similar councils are established in India and Japan. They work.

7. Condition of Woman. Probably nothing more surely marks the coming of Christianity than the changed view of woman. It is nothing less than emancipation from physical and moral slavery.

Women and girls are going to school and to college in lands where they were not supposed to have minds, or souls either.

These are just a few hints in the short space allotted. There is much more. The "Survey of the Missionary and Educational Work of the Congregational Churches," published by the Congregational World Movement, 287 Fourth Avenue, New York City, will give many illustrations.

The missionary magazines, the *Missionary Herald* and *Life and Light for Woman,* published by our own Boards, and the *Missionary Review of the World,* are full of material on this topic. Write to the American Board, 14 Beacon Street, Boston; or the Woman's Board of Missions for your district, for special leaflets giving illustrations of this topic.

*Other references:* Everybody's World, Sherwood Eddy; Human Progress through Missions, James L. Barton; Year Book of Missions, A. B. C. F. M. and Woman's Boards (15 cents); World Facts and America's Responsibility, C. H. Patton; Shepard, of Aintab, Riggs; The Near East, Hall.

If the Missionary Education Department can help, write to Dr. H. W. Gates, 14 Beacon Street, Boston.

# FOREIGN DEPARTMENT

## CHINA

### The Law of the Bandit

Writing from Canton on October 20, Rev. William C. Miller, a member of our South China Mission since 1914, says:—

"Political conditions here now are very bad, and there is no law in the country districts but the law of the bandit. Many places have been looted and people carried off and held for ransom. Business is at a standstill, and has been for weeks. No boats are running to the country districts. The American gunboat is today going to one of the outstations of the Presbyterian Mission to bring out the foreigners, unless conditions change in a day or two. I understand the people of one of the Pentecostal Mission stations in the river district north of Canton are to be brought out by the gunboat also. Several of the missionaries have been relieved of their baggage, or otherwise molested, as they have been going about.

"I start tomorrow to the Sz Yap (Yap Island), but have to go by way of Hongkong on boats registered under foreign governments, the only boats that dare venture out. There has been no fighting in Canton city as yet, but the armies of the two factions are watching each other closely; trouble may start any day or any hour. Tens of thousands of people have left the city to seek safety in Hongkong and Macao. How long this condition of things is to last no one can say. It will take months to get back to normal in the country districts after things are settled here in Canton. It very likely means that most of this itinerating season the country will be unsettled, and the work will have to be done under greater difficulties even than during the past three years, for the bandits get bolder at each outbreak."

BOYS AT PLAY
Peking

### "Min-Kuo"—People Kingdom

While Rev. Joseph E. Walker, D.D., of Shaowu, was spending a brief rest time up at Kuliang, Foochow District, he wrote a letter full of interest about the political and religious conditions and prospects of China as they appear to him. He feels that in some ways the Chinese Republic has failed to make good, but he goes on to give a hopeful sign:—

"The officials have seemed just as rapacious as ever, with little of the old responsibility to superiors. But the idea everywhere lodged in the minds of the people of a share in the self-government of the world's mightiest republic does breed a sentiment of self-respect. The phrase 'Min-Kuo' (*min*, people; *kuo*, kingdom—People Kingdom) is on every document. Every farmer used to have written on his baskets, in which he transported his crops, the name of the emperor

and the year of his reign, along with his own name. Now 'Min-Kuo' takes the place of the name and date of the emperor. It is a heartening sight to meet a farmer on some mountain road, resident of some little hamlet, carrying his load, with Min-Kuo in fine, large characters on each basket.

"But here and there thoughtful men are saying that Jesus is the only hope of China, for he alone can make men unselfish."

*

### Bits of Knowledge

From a recent number of the bright little pamphlet, *Loose Leaves*, issued by the Foochow Mission, we quote the following, written by Rev. W. H. Topping:—

"Here are some of the things I have been learning from one of the old-timers, touring the country with him during the last year, which I never even heard discussed during a three years' course in missions in what is, no doubt, the best theological seminary in the States: How to eat my dinner out of a little grip while sitting on a crowded steam launch, while the 'gazing rustics ranged around' ask me all kinds of questions about foreign food, etc.; how to use this opportunity as a valuable point of contact, instead of regarding it as an annoyance; how to sell little penny Christian pamphlets on a crowded boat to Chinese strangers, and make this effective as a point of contact with the average man; when I get to a church where I am to spend a couple or three days, how to treat the preacher's family, how to pay them for the extra wood they use for us and the sweet potatoes they give us, etc., and without offense to the Chinese sense of hospitality. I have learned the polite way to ask the preacher to get a little straw to put on the hard bed-board before I lay me down to sleep. Now to sit at a feast that is especially prepared for one, and to eat very little because Chinese food does not agree with one, and yet not give offense, is an art which continued observation of an old missionary alone can teach."

PILGRIMS ON STEPS OF TAISHAN
SACRED MOUNTAIN OF SHANTUNG

### A Proclamation from the Sky

In a letter from Rev. C. A. Nelson, received November 30, 1920, he describes a thrilling experience in Canton last September. He says:—

"Yesterday [September 27] was a day of intense excitement in Canton, China. Proclamations were found posted on Honam, the large island opposite Canton City, announcing that Gen. Lee Fook Lam, who for several years has governed this island, had declared himself independent of General Mok, the military governor of Kwong Tung and Kwong Si.

"Then it was rumored that Gen. Ngai Pong Peng, the chief of police for Canton City, had joined forces with General Lee, and it was demanded that Governor Mok resign and clear out. People at once expected trouble.

The water front along the Bund was cleared of passenger boats, except the steamers to Hongkong. Hundreds of people took refuge on the S. S. *Fat Shan* and the S. S. *Kwong Si*, with bag and baggage. Merchants in the city sent their valuables, stored in boxes and trunks, to Shameen, the Concession, for safety. Street gates were repaired and put in order.

"About 3 o'clock P.M., a large, drab-colored aëroplane appeared over the city. People expected to be bombed, as this was one of Gen. Chan Kwing Ming's machines. General Chan is the leader of the Constitutional army, which is about sixty miles east of Canton, on its way to this city. Generals Lee and Mgai are now his allies, but instead of bombs there were thousands of sheets of paper containing the proclamation that Governor Mok must leave the city, etc. Again there was great excitement as these proclamations came slowly down to earth. Several fell near the American Board compound and were eagerly seized upon. There was real rejoicing over the thought that the military party would have to go, but there was fear of looting by his Kwong Si soldiers in case Governor Mok had to go, and the people were even more frantic to leave the city for Hongkong.

"The English consul informed one of the English missionaries that there might be fighting inside of twenty-four hours, and offered the missionary and family a place in the Concession if he cared to come. The missionaries are staying in their several compounds and do not expect to be molested, but the schools are being deserted. Several girls of the Woman's Board of Missions of the Interior schools left this morning for Hongkong. We heard of no disturbance during the night. What today and the next few days may bring forth we do not know. We rather think that General Mok, when hard pressed, will give in, and will then be allowed to leave the city."

# AFRICA

### On a Vaccinating Tour

For a year after the arrival in Rhodesia of Rev. and Mrs. E. D. Alvord, they were engaged in language study under the direction of the missionaries at Gogoyo, the newest station of the Rhodesia Branch of the South Africa Mission. Mr. Alvord writes of his pleasure in completing the year's study, and says:—

"Before leaving Gogoyo, Dr. Lawrence and I went out on a smallpox vaccination tour, which was full of interest to me. I enjoyed being able to talk with the natives in their own language. We were out about ten days and vaccinated nearly one thousand persons. I took along my slide-trombone and a mandolin; each evening we had a song service. Most of our carriers were Christians, and each evening one of them gave a short talk, Dr. Lawrence or I reading the Scriptures.

"Our trip took us into the territory of Chief Gogoyo and of Chief Mfusi. One thing of interest was the difference in the condition of the paths in these two territories. In Chief Gogoyo's country, the paths were all worked over and the grass scuffed off to a width of six or eight feet; while in Mfusi's country, the paths were all overgrown with tall grass ranging from four to twelve feet high. This grass had fallen down across the path, so that we had literally to force our way through it. Gogoyo's people, too, seemed to be more progressive, and easy in our presence; while Mfusi's people were more backward, and held us in awe. What impressed me most was the great need for missionaries and Christian influence among them; and Africa has millions more as needy. There is no question but that the greater progressiveness of the people in Gogoyo's country is due to the fact that a mission station is located there."

THE BAOBAB TREE, RHODESIA
Dr. Lawrence standing against base of the tree

This is also called the Ethiopian sour gourd, and in South Africa the cream-of-tartar tree. It is a native of tropical Africa, and has been introduced and naturalized in various parts of the East and West Indies. It is one of the largest trees in the world, being often found 30 feet in diameter, though it grows to a height of only from 40 to 70 feet. The branches shoot out from 60 to 70 feet, bearing a dense mass of deciduous leaves, somewhat similar to those of the horse chestnut. The white flowers are from four to six inches broad, and the oblong, gourd-like fruit is eaten by monkeys, hence is called "monkey-bread." The juice of the fruit, mixed with sugar, is much esteemed as a beverage; and the pulp, which is pleasantly acid, is eaten and is employed as a remedy in Egyptian dysentery. The dried and powdered mucilaginous bark and leaves are used by the Negroes, under the name of *lalo*, on their food, like pepper, to diminish perspiration.

*

### Five Weeks in a Native Hut

In 1890, Rev. and Mrs. Charles N. Ransom joined the Zulu Branch of the South Africa Mission, and for many years did fine and devoted evangelistic work there. Then, owing to ill health, they came home for a time, longing all the while to get back to the Africa work. At length, in 1918, they were allowed to make the venture, and a recent letter from Mr. Ransom tells of some of the work they have been undertaking. We quote an incident or two. Their station is at Mapumolo, in Natal, some distance to the north of Durban, but Mr. and Mrs. Ransom have been touring and working further up in the country. Mr. Ransom says:—

"We have been five weeks in a native hut, five weeks without a newspaper; but no day is long enough for the opportunities and the local problems. Two hyenas were near by last week. Lions and other big game are only about fifteen miles away. That margin does not seem too big for beasts of prey!

"We conduct worship for the family twice a day, and sometimes others come in. There is a boys' meeting and a general meeting, which I attend once a week. I spend hours with the sick. One man looks like an Indian famine sufferer, and has the most fearful sores I have ever seen; one-third of one foot is practically rotten and partly gone. I get him washed all over every day and put on disinfectants, and have some hope. It was a victory to get his matted hair cut off. . . . The whole region of which this Bush Buck Ridge is a center includes, according to mine managers' estimates, something like 80,000 almost untouched by the gospel. It is a good field.

"I have not time to speak of our house here—mud walls, thatched roof, wooden shutters, cow-manure-smeared floor, etc. We wonder we are so well cared for, though the fleas keep us from being inactive. However, the Drakensberg mountains furnish us pictures such as no European gallery possesses, and God is near and dear to our hearts. We are praying for the Board and its problems daily."

## INDIA

### Eventful Days

We quote a few items from a personal letter from Rev. James A. Hess, of the American College at Madura:—

"November is the eventful month for India, for that month inaugurates the 'Great Experiment.' Unlike our campaigns in America, where every one seems to have a personal interest in the outcome, this momentous experiment is interesting certain groups only, chiefly the educated groups. Qualification as an elector is based on a direct tax to Government.

"The question giving us some concern is, What will the new government do with education? . . . Personally, I do not believe there will be much change in the next two or three years, but after that I think we may look for radical changes. One thing is sure, and that is that the requirements will be lessened."

And farther on the letter says: "I would like to say a word regarding the movement of the Kallars, or robber caste, of Tirumangalam Taluk, toward Christianity. Never, at any time in the experience of our missionaries, has a movement been so pronounced. With the proper fostering, whole villages are bound to become Christian within the next year. I used the word fostering because it means that money must be provided for this wonderful work."

*

## THE PHILIPPINES

### Seeing the West Coast

In the seven years since Dr. Floyd O. Smith received appointment under the American Board, he has had an unusual variety of experiences. His station was Diarbekir, Eastern Turkey, but he first served at Aintab. At the outbreak of the war, he was sent out of Turkey to Switzerland. In 1917, he went to Tiflis to engage in relief work. When the Americans were sent out of the country again, he offered to serve for a while in the Davao hos-

HOME FROM FISHING

pital, in the Philippines Mission, then without a doctor because of the absence on furlough of Dr. Case. He has recently been reappointed to Turkey, and will probably go again to Aintab to be associated with Dr. Lorin Shepard.

While in the Philippines, Dr. Smith did some touring, and has put on paper, in breezy fashion, the result of some of his observations. The following tells of a part of the Cagayan station territory, a field which is under the direction of Rev. Frank J. Woodward. He says:—

"A large map and the scale of miles will give some idea of the scope of the touring work just now in charge of one man. From Cagayan west to Dipolog, there is more than 150 miles of coastline which must be visited at the following points: Kolambugan, Misamis, Jimenez, Aloran, Orquieta, Baliangao, Plaridel, and Dipolog, plus some sorties into the interior. This is not quite half Mr. Woodward's parish.

*Getting Round the Parish*

"Properly to visit these mission outposts requires one month of travel and stop—emphasis at times on the 'stop'—by means of small steamer, banca, foot, horse, and auto. We left Cagayan on the steamer *Misamis,* and after two days reached Orquieta, a municipality of 80,000 population. Here is a thriving congregation, and Mr. Woodward proposes to make this his center when the north coast is sufficiently manned to permit his withdrawal from Cagayan. We were present at the Protestant prayer meeting, and saw the new church which is in process of building.

"After some delay, banquilas, with sail, were found for the next leg of the journey—one boat for Mr. Woodward and myself, another for the evangelist, his wife, and five children, who were to be located at Baliangao. There was genuine devotion represented in this family—in a rocking bark, small space except to sit still, broiling sun, rain, darkness, cold food—but there were no complaints; instead, they sang hymns in splendid harmony. We reached Baliangao on the following day. It is a city of 13,000 people, situated on a beautiful bay, with fine location and helpful climate. The Protestant church is the only one here, the Roman church being a ruin, the frame and the bells constituting the remains.

"Next we engaged a small banca and paddled three hours up the bay and into a small river—the Kasul, it is called. We took a slippery trail over the mountain to Tulon, a small valley in the Subanon region, surrounded by heavy forests. Leaving our packs, we followed a forest trail for an hour before coming to a small clearing. The tall trees are cut off high above the ground, so the stumps are enormous. The fallen trunks are left to rot or are burned. If left, they furnish a good path, although a fall from one of these four or five-foot trunks is a laughing matter for the other fellow only, as one of us can attest.

*Houses Built on Stumps*

"In this clearing were two Subanon houses. The typical house is placed

TYPICAL HOUSE

on the top of a high stump, the floor being fifteen or twenty feet from the ground and made of narrow strips of *palma brava* or of bamboo, with wide spaces between the individual strips, which simplifies the process of sweeping the floor, as most everything falls through. The sides are tighter. The roof is thatched or bark-shingled. There may be two windows. Seven persons can be housed in this little 10 x 12-foot shack. The elevator (?) or stairway is a straight pole, with notches cut in it and set at a slight incline. The dogs of the family mount the pole with great rapidity. A chicken coop made of long saplings may reach almost to the floor underneath the house.

"The people seemed peaceable and almost timid. Little patches of ground were being cultivated—hemp, maize, sugar cane, pineapple, sweet potatoes, kassawa, papayas, and bananas. The Subanon people and the territory occupied by them are not accurately known. They are spirit worshipers. The mission is seeking to gain their good will by starting a school at Tulon, which it is hoped will be largely attended and of use to them."

*Protestantism the Growing Faith*

Dr. Smith's further experiences were of equal interest, and included visits to several other places:—

"After seeing this part of the field, certain points stand out in bold relief. The attitude of the people is friendly. Romanism is losing its hold; the Aglipayano movement has a narrow footing and is losing ground; Protestantism is gaining.

"There is an insufficient number of trained evangelists and native pastors, an insufficient missionary force, abominable means of communication entailing loss of time and strength.

"The Subanons may be won now or, unadvised and unprotected, may be lost through contact with the worst elements."

# MEXICO

**Our West Coast Field**

Rev. Louis B. Fritts, superintendent of the West Coast fields of the Mexico Mission, has sent in a very interesting and informing survey of the district under his charge, from which we quote the following:—

"The first outstanding fact is the great extent of the field. From Santana, on the north, to Tepic, on the south, the Southern Pacific Railway traverses our territory for a distance of some eight hundred miles. East and west our field includes everything from the ocean to the crest of the Sierras, and in places this means a

A RAIN COAT IN MEXICO

distance of more than three hundred miles. Scattered over this extensive territory are numerous villages and towns, four, at least, large enough to be called cities; yet, on the whole, this region is sparsely inhabited.

CARGADORES (PORTERS), MEXICO

*Where Fevers Prevail*

"Most of the centers of population, even towns of a few hundred, are found on the coastal plain, so the work must largely be done in a hot country. The principal lines of communication parallel the coast or follow the rivers, so it is difficult to reach the higher altitudes even for vacation. Fortunately for health conditions, the rainfall is light, and the fever-infested areas are limited to the lowlands along the coast and the principal rivers. Twenty or thirty miles away from the coast, by taking ordinary precautions, one can be reasonably safe from malignant fevers, except in time of epidemic.

"Another fact is the attitude of the people. In the states of Sonora and of Sinaloa especially, the people are liberal. There is a willingness to hear the preacher and an active desire for education that should give the mission a splendid opportunity.

"Mr. Wagner in a recent evangelistic tour has established the fact that there are evangelical believers in at least fifty-seven places on the field under review. In nine or ten of these places the groups are sufficiently large to be organized into regular churches, with good working congregations. We have not had, however, workers enough to organize even this small number."

*Place for an Agricultural Mission*

After naming some of the cities which are calling for pastors or workers, Mr. Fritts goes on to specify some of the more urgent needs for schools —boarding and day—and continues: "No one can travel up and down this great coastal plain without being impressed with the wonderful agricultural possibilities. The need of instruction here is so great and the localities where an agricultural school might profitably be established are so numerous that it is hard to say just where it should be located. Before we make a beginning on this line, a committee should make a careful study of the entire field.

"Medical dispensaries and hospitals are another form of mission work

which must be developed here. Hundreds die every year with absolutely no medical attention. Even in towns of 3,000 or 4,000, there are seldom competent doctors. We need doctors and nurses, not only for caring for the sick, but especially for teaching the simple rudiments of sanitation and physical well-being."

*

## TURKEY

### Opening St. Paul's College

The latest arrival in the Tarsus mission station, Mr. Paul Bobb, writes as follows:—

"At first, prospects of opening the college last autumn were far from bright. There was considerable uncertainty regarding both teachers and students. Enough native teachers have come, however, so that we were able to open both the college and the academy on October 11, 1920, according to our schedule. At that time there were no Seniors or Juniors, and most of our students were orphans that had been here all summer. However, nearly every day some new students have come, so that we now have seven Seniors. They are all mature men, having lost five or six years on account of the war.

"That first day was particularly interesting to me. During the opening exercises the boom of the French cannon near by was so great that it was difficult to hear Mr. Nilson's address. We are all used to such noise, though, and went about our duties as though there were no cannon. My classes are all very interesting. The boys are both eager and bright, so it is a real pleasure to teach them. Several times the classes have been interrupted by the exploding shells, and our last classes this afternoon [October 29] were completely broken up, as two shells struck in our yard. Most of these boys speak three or four languages. They have arithmetic in Armenian, geography in Turkish, bookkeeping in French, and algebra and geometry in English!"

*

### Reports from Aintab at Last

Not since the October *Missionary Herald* have we been able to refer to Aintab's experiences in Central Turkey, and then it was past news, in a way, since it was in connection with the story of the war years brought out by Pres. J. E. Merrill, of Central Turkey College, who had reached America shortly before. Our readers will recall the graphic picture of life in Aintab in the early months of 1920, told in a letter written in May by Mrs. Shepard, and printed in our August, 1920, number.

At last, Aintab is heard from again, and we are glad to reproduce the greater part of Dr. Shepard's statement, which we judge is a very restrained one; and we are giving some of the more intimate touches—pathetic in their courage and self-forgetfulness—from personal letters received in the same mail:—

#### *Dr. Shepard's Statement*

October 19, 1920.

"The military situation at Aintab has not changed materially during the last few weeks. The troops assigned to taking the town are not sufficient to completely surround it and to force a surrender by blockade tactics. The Nationalists are still able to get in a small amount of food and ammunition by way of the Malatia road, to the north of the town, at night. In the daytime, the route is too exposed. Only two serious attempts have been made to take any part of the Turkish positions by direct attack, and in both of these the French have been unsuccessful, in spite of artillery preparation. The guns are not big enough to sufficiently destroy the defenses, which are very strong. There is ample material for such defenses, and the Turks know well how to avail themselves of

it. There is reason to believe that the Turks have suffered much more than the French in both these attacks and in the general operations. There has been no communication between the Turks and the Americans during the past two weeks.

"Among the Armenians, the food situation is less acute, and will not become serious as long as the convoys continue to bring in food in the amounts attained by the past few convoys. On the other hand, there is not a sufficient surplus to guarantee them against food shortage if the convoys stop coming. A large and happy element in the food situation is the abundant grape harvest. All who were strong enough to go to the vineyards and bring grapes have had all they could carry; and many families have laid in supplies of grape sweets, which are very nutritious, who never were able to afford it before. The vineyards have been looked upon to a certain extent as common property. This grape industry has also enabled many people to earn quite a little money by the sale of grapes.

*Armenians Aiding the French*

"The fact that the line between the Turkish and Armenian quarter was occupied by French troops about two weeks ago, forced the Armenians into the fight. Since that time they have been aiding the French, and on all occasions have won the admiration of the latter for their bravery and skill in this kind of fighting. On one occasion a very daring rescue of a wounded Algerian soldier was made by an Armenian, and the French have not forgotten it. These things have made it easier for the Armenians to get French support in the matter of food supplies.

"The Aintab orphanage has been closed as an institution, the majority of the children being sent to Beirut, to Miss Frearson's orphanage at Shimlan, while those having mothers here are being supported in their homes for the time being. The reasons for this move were the continued uncertainty as to the duration of the fighting here, and the fact that the Turks have begun to bombard the Armenian quarter every two or three days, although these bombardments have so far resulted in only one killed and one seriously wounded.

"Throughout August and September, the hospital cared for a large number of French sick and wounded, being filled practically to capacity during the past month, there being as

AINTAB HOSPITAL MEN'S WARD

many as sixty-eight patients at a time. With the reopening of the hospital for civilian patients, it has been necessary to tell the French command that only forty-two beds could be set aside for their use; and as a result, they have decided to open a hospital for their medical cases in the city, not far from the American hospital, and to send us only their surgical cases.

"The outpatient department of the hospital was opened this week, and on October 20 operations for civilian patients will commence. One of the difficult problems at the present time is to find the proper food materials for the sick. Fresh milk is unobtainable, and as a result *yoghourt*, the native fermented milk, the mainstay of invalid diet in Turkey, is not to be had. The general health of the Armenian community seems rather good. This is fortunate, as most of the native physicians have left.

### *A Steady Bombardment*

"The French bombardment of the Turkish quarter continues, shells being fired at frequent irregular intervals, night and day. The destruction of property has been very large; that of life can only be guessed at. With what we know of Turkish inefficiency and indifference to the sufferings of the destitute, the misery must be great. It is impossible to estimate the number of Turks remaining in the city, but I think it is fair to assume that there will be a considerable Turkish relief problem when once the city surrenders.

"Among the Armenians, there is quite naturally a considerable degree of discontent, which at times has approached serious disturbance. This has been less marked since the food situation began to ameliorate. However, it still continues, and today the Armenian committee resigned. A large part of the trouble comes from lack of employment. It is to be hoped that some form of industrial work can be started soon, to help in this phase of the situation."

### *From the Letters*

On October 6, Dr. Shepard and Miss Foreman returned to Aintab from a three weeks' rest in the Lebanon, leaving Mrs. Shepard with her baby daughter in Beirut, with Miss Frearson and the Aintab orphans, who had been sent there. Ten days after their return to Aintab, all the other Americans left; Miss Clark, who had stood by during Miss Foreman's little vacation, going to language school in Constantinople, the Near East Relief workers having been withdrawn. Dr. Shepard says, writing October 25:—

"Miss Foreman and I are doing what we can to keep the hospital going and to keep up the spirits of the Armenians, who are very much worn with the long-continued fighting, for the war still goes on here. . . . The people of the city [Turks], I believe, are anxious to surrender to the French and have it over; but they are in the grasp of a group of Nationalists who have them completely terrorized, and who are continuing the fight for the sake of robbing the people and lining their own pockets.

"The Christian population has been greatly troubled. . . . The economic situation is bad. There has been no trade or industry to speak of for nearly a year, and the resources of the people are almost exhausted. The moral effect of having nothing to do is very deplorable.

### *Missionary Prospects for Aintab*

"My mind has been much occupied with the future of Aintab, from the missionary point of view especially. If the Kemalist movement is completely crushed, the city will recover quite rapidly, and possibly again be an important place. But if guerilla fighting continues a long time, and there is more or less unrest in the surrounding country, I think the Christian population will gradually

drift away and the Moslems will be very unfriendly to all foreigners, and Aintab will become little more than a military post on the line between Turkey and the French mandatory area of Syria. As far as material damage to mission property goes, the college has suffered terribly, probably to the extent of $25,000 to $50,000. The orphanage on the hill is practically nothing but four walls and a roof. The other buildings have not suffered much. The outstations are in a very uncertain condition. Oorfa has so far escaped any serious fighting. Killis also has escaped, but the pastor there died and the pulpit is vacant. The village outstations are practically all closed up, as far as missionary effort goes. Traveling is out of the question now, even if there were any one to travel.

"As far as the present goes, there surely ought to be another male missionary here. It has been physically impossible for me to run the hospital and give the necessary supervision to buildings, etc. And then, in case of sickness, there ought to be a second man here. There is much direct Christian work to be done in the city, and the Protestant community is pastorless now."

Mrs. Shepard, in a letter from Beirut received in the same mail with that of her husband, gives a few additional details: "The condition of the Aintab refugees in Beirut is pitiful. Hundreds are trying to get to America, and we expect a cargo ship in about a month, which will go straight from Beirut to New York.

"Our baby [four months] is remarkably well, big, strong, and happy. She certainly is a God-given comfort. I would not choose an orphanage life for her, but it is better for her than the Aintab girls' seminary under existing conditions, and it is better for her father's peace of mind to have us here."

A VIEW OF AINTAB

# THE BOOKSHELF

*Village Education in India:* The Report of a Commission of Inquiry. New York: Oxford University Press. Pp. 210.

Probably no greater or more timely contribution to missionary educational policy in India has ever been made than that contained in the Report on Village Education in India, which has just appeared. It was prepared by a commission of five experts in educational and missionary work from Great Britain, America, and India, with Rev. A. G. Frazer, principal of Trinity College, Kandy, at its head, and Prof. D. J. Fleming, of Union Seminary, New York, its secretary. This commission spent four months of preliminary observation of the educational institutions of America, Japan, the Philippines, and Ceylon, and five months in investigating in all parts of India. While still in India, they prepared their brief report of 200 pages, which is equally remarkable for breadth of treatment, readableness, and suggestiveness.

The tragedy of the illiteracy of India's masses was never so apparent as it is today, when she is about to embark on the new policy of greatly increased home rule. But for years this problem has been coming home to missions with increasing urgency through ingatherings into the church in overwhelming numbers from certain utterly illiterate outcaste classes. It is the education of the millions of outcaste converts who are looking to Christian missions for help that forms one of the principal problems of mission work in India. It is this problem to which the commission especially addressed itself.

The great merit of the report is that it has many well-defined and coördinated recommendations to make, all of them based on its conception of the school as a vital force of the entire life of the Indian village, ministering to its economic, social, and physical life, as well as to its literacy and Christian nurture.

In order that such schools may be secured, two prime requisites are properly trained teachers and adequate supervision. To secure these, the commission wisely recommends intermission coöperation. In fact, they hope that mission boards will be able to work out a well-articulated educational system, with full-time advisors for all India; a group of inter-mission supervisors, with representative educational committees, in the separate language areas; and union training schools for teachers.

The commission makes valuable suggestions for the development of the village school as a community center, and for the follow-up work whereby students may be saved from slipping back into illiteracy after leaving school. It also gives, in some detail, its plan for a vocational boarding school, into which the best village pupils might graduate. In this, as in much of the rest of the report, the recommendations would come with greater force if illustrations were given from actual experience, which approximated at least the ideas of the commission. In too many cases, their findings appear to come as entirely new suggestions, where they could well have been shown to be the logical outgrowth of the best experience of many existent institutions in India.

This doctrinaire character of the report, which is its greatest weakness, takes much from its convincingness. Yet such a clear-cut set of recommendations in brief space is far preferable to a mass of detailed description such as might well have been produced.

The cause of village education in India will be greatly helped by this book. The embodiment of its spirit and the adoption of most of its recommendations would mark an epoch in the progress of missionary work in India.

A. H. C.

# THE PORTFOLIO

**Never Before**

We are in the midst of a vigorous evangelistic campaign, but I have not time to write of it now. The work of missions was *never* so needed, *never* so successful, *never* so encouraging or taxing to time, strength, heart.

*Edward H. Smith, Inghok, Foochow Mission, China.*

**A Recognized Fatherhood**

Missions have had a large part in re-making the Near East, according to no less an authority than Emir Feisal, who has done quite a bit of the re-making on his own account.

In speaking of Howard Bliss, who has just died, and of Daniel Bliss, founder of the Syrian Protestant College, the new King of Syria said:—

"Daniel Bliss is the grandfather of Syria, and his son, Howard Bliss, is the father of Syria. Without the education which their college has given, the struggle for freedom could never have been won. The Arabs owe everything to these men."

*"World Outlook" for July.*

**The Sunday Paper**

The Sunday newspaper is an overgrown production of late years. We believe that in its present size it is a distinct disadvantage to the best interests of the newspapers of the country. If modern conditions demand that the world shall on Sunday have some of the news of the preceding twenty-four hours, a condensed presentation through a Sunday morning paper would certainly be less objectionable than the stuff which is now furnished in Sunday papers, with their thirty and forty and fifty and sixty pages of matter. It is very largely to the Sunday paper that the shortage of news paper is due, and we believe that the publishers of the great daily papers of the big cities of the country would be serving their own best interests and the country at large if they would reduce by one-half or two-thirds the size of their Sunday papers.

*"Manufacturers' Record," of Baltimore, Md.*

**A Chinese Christian's Plea**

At times the crises and our helplessness so grip my heart that I am tempted to think that we are forsaken of God. It is hard to do otherwise when the danger is so close. I see around the forces eating into that core which some think is still sound. I see ourselves fighting these forces with the power of Jesus Christ; but how great are the odds against us! It is this feeling which sometimes calls out in us that agony of soul. It is not that we are men without hope; it is not that we are men without faith; but it is that urgency in our task, and our great fear that it will be too late, which sometimes beats down the bars of our repression and lays bare our sorrow for a moment.

*From a letter addressed to Mr. Fletcher Brockman, Y. M. C. A., and published in the "Chinese Recorder."*

**"Marse Henry" on Preaching**

Though I have read a great deal of modern inquiry, I have found nothing to shake my childlike faith in the simple rescript of Christ and him crucified. . . . Never in the history of the world was Jesus of Nazareth so interesting and predominant. . . . I would not inveigh against either the Church or its ministry; I would not stigmatize temporal preaching; I would have ministers of religion as free to discuss the things of this world as the statesmen and the journalists; but with this difference: That the objective point with them shall be the regeneration of man through the grace of God, and not the winning of office or the exploitation of parties and newspapers. . . . The pulpit remains the moral hope of the

universe and the spiritual light of mankind. It must be non-partisan. It must be non-professional. It must be manly and independent. But it also must be world-wise—not artificial—sympathetic, broad-minded, and many-sided, equally ready to smite wrong in high places and to kneel by the bedside of the lowly and the poor. I have so found most of the clergymen I have known, the exceptions too few to remember.

*From the "Autobiography of Colonel Henry Watterson."*

**Recruits for Alaska Needed**

A short time ago I was conversing with Bishop Rowe, and we were discussing this grave lack of volunteers. I ventured to remark that maybe we needed a martyrdom such as Hannington's, to fire the young clergy as it did. We got the martyrdom of poor Hoare a day or two later. (Rev. A. R. Hoare, of Tigara, after nearly twenty years' service in Alaska, was shot by a young co-worker who had become insane.—*Editor.*) Did it make any difference? No, it didn't. Cheers for the martyr, but no stepping to the front such as answered Hannington's death!

We have thousands of clergy and hundreds of seminary students. We have one missionary district which stands out from general consensus of opinion as most difficult, most romantic, most northern—580,000 square miles of it. One bishop to travel it and vacant mission stations in it. You young, consecrated, red-blooded enthusiasts who are studying St. Paul's travels, what kind of a Christianity do you wish to serve—your own, a dilettante-elegant-variety back of a polished table, or St. Paul's "In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea . . ."?

*Rev. E. P. Ziegler in "The Spirit of Missions," November.*

# WORLD BRIEFS

The population of Tarsus, Cilicia, has dropped, within the past five years, from 20,000 to 8,000.

After thirty-two years of service as principal of St. Mary's School for Girls in Shanghai, China, Miss S. L. Dodson, of the Episcopal Missionary Society, has retired from active work.

*The Orient* of November 10, 1920, reported that the Armenian University at Erivan was about to open, under the leadership of Mr. Ghamparian. Already 493 students had enrolled for scientific courses, 144 for those in law, and 85 for languages and history.

Red Cross Societies of fourteen countries have accepted the invitation of the League of Red Cross Societies to send representatives to King's College for Women, London, to take the Course in Public Health Nursing. Among the acceptances are the following: United States, Belgium, Czechoslovakia, France, Greece, Poland, Peru, and Siberia.

In various towns of New Jersey, Maryland, and Delaware, during the past summer, the Council of Women for Home Missions did religious community work among the Italian and Polish people. Day nurseries and kindergartens were established; hand work was taught to the boys and girls; and an Americanization program was carried out. The Council has voted to conduct work for the oyster cannery migrants in Maryland this winter, if funds can be secured.

*The National Missionary Intelligencer*, a monthly record of the work of the National Missionary Society of India, published in Madras, in referring to accounts of Livingstone's exposure of the slave traffic in Africa, says, "It is not generally known that it was an Indian merchant at Zanzibar who marked out the route" [for Dr. Livingstone]. It was through the help of these Indian merchants that H. M. Stanley was able to find Livingstone in later days, and the record adds that hundreds of years before scientific explorations by Europeans,

Indian merchants and traders had traveled through the worst malarial districts far into the interior.

Five years of war and bombardment played havoc with the roof of mosques and with minarets in Salonica, and material for repairs was hard to secure. At length, some one of the faithful noticed the discarded gasoline cans near the Red Cross headquarters. He and his friends pleaded for a gift of the American gas containers, and now Salonica's minarets gleam again, covered with gleaming tin shingles, cut and applied by devoted Moslem worshipers.

At the annual meeting of the Board of Trustees of the Moody Bible Institute of Chicago, October 20, Henry P. Crowell, president of the Quaker Oats Company, was reëlected president. A total enrollment of 2,421 students for the year in the day and evening classes was reported, and 7,514 in the correspondence department, these students representing practically every Protestant denomination and every state in the Union, as well as twenty-six foreign countries.

A Near East cablegram declares that since the withdrawal of the American military mission in Armenia, relief work continues under civilian direction of Captain Yarrow and strong civilian personnel. Near East Relief operates one orphanage at Alexandropol that contains approximately 10,000 Armenian war orphans. Another orphanage at Kars accommodates 6,000 orphans; there are 3,000 at Erivan, and similar numbers at other centers in the Caucasus.

The tide of immigration to America from the Old World continues to rise. Immigration Commissioner Wallis declares that steamship operators inform him that their accommodations are booked to capacity for a year to come. Government officials say that 267,000 applications have been made for passports in Poland alone, mostly by Jews. "Between 3,000,000 and 4,000,000 Italians are seeking domiciles and citizenship here, and more than 3,000,000 Poles want to come," said Mr. Wallis.

Dr. J. Campbell White has accepted the call of the Bible Teachers' Training School, in New York City, to become the vice-president of the institution. His brother, Dr. Wilbert W. White, has been president of the school from its beginning, twenty years ago. During that period, 3,033 different students have taken regular courses in the school as residents. Of this number, 552 have been foreign missionaries on furlough. This is about one out of twenty of all the American foreign missionaries in the world. The number of students who registered in advance for this year, beginning October 1, is 148. Of these, twenty-five are missionaries on furlough.

All over the United States and Europe, in the colleges and universities, there seems to be growing up a new international student fellowship, centered in the growing world struggle against the use of alcohol and its consequences in the social and economic life of the world. The methods may differ, but all are prompted by the same desire—to save their countries from the dangers of alcohol and the unhappiness it causes. The students of the United States have played their part in the success of prohibition; those of Great Britain are debating and discussing the problems, in some cases for the first time; Sweden, Denmark, Norway, Holland, France, and Switzerland are showing an increasing amount of interest; and Germany, through one society, is working for abstinence from all intoxicants.

The report of the Home Missions Council, which has been making a study of missionary conditions and needs in the Southwest, shows that there are approximately 1,500,000 Mexicans and Spanish-Americans in the United States, with the largest number in Texas, Arizona, and California. A great many of these people are destitute; large numbers are illiterate, do not speak English, and are anti-American. Mission work is being carried on by the Y. M. C. A., Y. W. C. A., and the Salvation Army, as well as by the various evangelical churches. Conferences to consider ways and means were held in October in various places. At that one held at Tucson, Ariz., schools for both boys and girls were recommended, and the Baptist Home Missionary Society was asked to investigate the use of chapel cars among Mexican railway employees. There is great need for more hospital and medical service and for better equipment for evangelistic, educational, and social work among the Mexicans.

# THE CHRONICLE

### Births

September 5. In Canton, South China, to Rev. and Mrs. W. C. Miller, a son, Paul Cleveland.

December 20. At Ahmednagar, India, to Rev. and Mrs. Wilbur S. Deming, a daughter, Mary Earle.

### Deaths

November 25. In Salonica, Greece, of pneumonia, Rev. Russell A. Richards, of Michigan, graduate of Oberlin College and Seminary, appointed to the Balkan Mission in 1919.

The cable message bringing this sad news is all the word yet received as to the event which brings such loss to the mission and sorrow to the hearts of all friends of this recruit, taken away in the flush of his young manhood and as he was just entering upon his life work.

### Arrivals on the Field

September —. In Tunghsien, North China, Rev. and Mrs. Dean R. Wickes, returning to the mission.

September —. In Lobito, West Central Africa, Dr. and Mrs. William Cammack, returning to the mission; Dr. and Mrs. Reuben S. Hall and Mrs. Elizabeth S. Mackenzie, joining the mission.

November —. In Smyrna, Mr. Robert F. Trueblood; Miss Annie E. Gordon, of Marash.

November 13. In Constantinople, Rev. and Mrs. Merrill N. Iseley, Miss Myrtle Nolan, Miss Pauline Rehder, Miss Elsa Reckman, Miss Lillian C. Brouer, and Miss Jessie R. Martin.

### Arrivals in this Country

November 14, 1920. In New York, Mr. and Mrs. Herbert B. King, of Samokov, Bulgaria.

November 24, 1920. In New York, Rev. David S. Herrick, of Bangalore, India.

December 2, 1920. In New York, Mrs. Robert Stapleton, of Trebizond, and Mrs. Mark H. Ward, of Harpoot.

December 10. In Boston, Miss Mary L. Matthews, of Monastir, Serbia, Balkan Mission.

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At the instance of the Association of Doshisha Alumni in New York, Mr. Merle Davis, son of Dr. J. D. Davis, one of the Board's earliest group of missionaries to Japan, removed his father's ashes from America to Kyoto. After a memorial service in the Doshisha, interment took place in the cemetery where Joseph Neesima, Dr. Davis's co-worker, was buried.

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It is not uncommon, but always gratifying, to receive commendatory word of the work of missionaries of the Board. The latest testimony comes in a letter from the State Department at Washington, regarding the good work of Miss Mary L. Matthews, of the Balkan Mission, now on furlough in this country. We venture, without her knowledge, to print the letter in full:—

"The Department has received a dispatch of October 13, 1920, from the American consul at Salonica, Greece, informing it of the excellent services rendered to his office by Miss Mary L. Matthews, an American missionary at Monastir, Serbia, who is understood to be returning to the United States on leave of absence.

"It is apparent from the consul's dispatch that, while Miss Matthews's work was primarily humanitarian, in a large sense she has carried out the functions of a consular officer. It is noted that from 1917 to 1920, Miss Matthews has distributed more than $100,000 of funds received from this country, usually in sums not exceeding $100. These funds were received by the consulate at Salonica and forwarded to Miss Matthews, who, in a country like Southern Serbia, without telegraph or telephone communication and with almost no postal service with the outlying mountain villages, was often required personally to visit the villages in order to inform the beneficiaries of the receipt of their money. It is understood that Miss Matthews has also performed numerous services for the Bureau of War Risk Insurance and other administrative branches of the Government.

"The Department expresses to you its appreciation of Miss Matthews's services, and takes pleasure in inclosing for your information a copy of a letter upon the subject which it is addressing to her."